tor share his guilt, he should not therefore be free from blame on falling into sin. The supposition now made is revolting to every well-constituted mind; but it may serve a good purpose to put it, as it shows how, even if the sinner could throw blame on his Maker, he would not thereby be freed from guilt himself. In answer to the question, we remark, secondly, that as this law does not interfere with the liberty of the agent, so God's connexion with it cannot involve him in the sin, as long as that agent is left in possession of his essential liberty. If It can be demonstrated on other grounds, as all admit, that God utterly abhors that which is morally evil, the mere circumstance that he hath so constituted man that his mind is regulated by cause and effect, cannot implicate him in man's guilt, as long as he hath left him free to follow his own will.

But it is time that we were escaping from these thorny brakes. It was with considerable reluctance that we entered upon the subject of the causal connexion of Deity with the moral actions of his intelligent and responsible creatures. Still, as the topic came in our way, it might have seemed cowardice to flee from it; and it was needful, besides, to consider it, in order to rectify the false notions that lie on either side. We tremble equally at the idea of removing the creature from under the control of God, and of making him so dependent as to involve God in the responsibility of his acts.

" When reason," says Joufiroy, " fails of success, It may master the difficulty which has veiled the subject, by separating, with care in the question, that which is known from that which is not known; by determining, with precision, the nature of this difficulty, and the circumstances, the extent, and the causes in detail; by exploring, in a word, the rock which it cannot break, and if it does not leave the problem resolved, it at least renders to science the office of correctly weighing it. These

mere negative researches often conduct to a still more important result. In fathoming the nature of a difficulty which it cannot surmount, it may happen that science discovers that this difficulty is insurmountable in itself. Then it is no longer the limit of the power of the individual that is met with and ascertained —it is that of the power of human reason itself. This result is not less important than the discovery of the truth itself. There are two alternatives to the man who thinks to have his spirit